

THE

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ADDRESS.

THE title of this publication naturally suggests, who the people are, for whom it is principally intended; and the general design of the work. The undertaking is begun, with a deliberate sense of the labour, expense of time, and many circumstances of inconvenience, unavoidably attending it; and the enterprise is prompted, merely from a conviction of its importance. Conducted, as we trust it will be, with a pure intention, and as far as we can be responsible, a good judgment, it must be adapted to communicate information on a variety of useful and interesting subjects, by many, with difficulty, if at all, to be obtained in any other way. In the prosecution of the proposed plan of this monthly publication, we shall, with particular reference to the members of our Church, endeavour to furnish our readers with some historical accounts, comments, and explanations of the Fasts, and Feasts of the Church, of the Sacraments, Liturgy, and Offices, as may appear needful, to inform the ignorant, relieve the doubtful, and confirm the wavering. To these will be added, essays, dissertations, and select extracts, from the best writers, on the Foundation, Doctrines, Worship, Government and Unity of the Church, as the correct knowledge of these great points in the Christian System, is, generally speaking, all that is wanting, to give a right understanding of the economy of our Redemption, and the instituted means of Salvation. That the object may be the more completely embraced, the whole will be calculated to guard against the plausible, but dangerous reasonings of infidels and latitudinarians: Reasonings the more dangerous, because *plausible*, for the laying all religions upon a level; and whose pretended liberality towards religion, in every form, arises from a real coldness towards it, in any; and from their wishes to bring the thing itself, into contempt and insignificance.

We have a very encouraging, and noble example set us, in that country from whence we emanated, and by numbers of that Church, which gave origin to ours, and under whose fostering care, it was, for many years, nurtured. The writings of those learned and virtuous men, brought over to us, exhibit the most pleasing proofs of their vigilance, and ever to be admired abilities, in detecting the falsehoods, and repelling the subtle efforts, of the enemies of their religion, and peace.

Although every thing that hath been said against religion, and the Church, hath been followed directly, with much better things said in favour of them ; yet, in whatever degree they may thereby have secured their own religion, and safety, the same is not also done for us. The enemies to truth and order, soon found their way here, and met with more than enough, ready to receive them, or who were already busy in the same work. Not to catch a ray of the same vigilance, and zeal, and to avail ourselves of these helps, as aids to strengthen our otherwise feeble efforts, to screen our religion, and its professors also, from the same pests, which, in religion and morals, work, as do an armed host, to lay fenced cities in ruinous heaps : not to do this, would indeed be, to betray a criminal insensibility, and an unpardonable lukewarmness, and indifference.

In the course of their labours, the Editors of this work hope to be favoured with, and particularly ask, the assistance of all the well-disposed, and able friends of our Church, and all, who will oblige them with their correspondence, it will be their study, to treat with due deference, and attention.

ON THE CHURCH.

AS the Holy Scriptures are the rule of our faith and practice, it is from them we are to learn the nature and constitution of the Christian Church, the form of its government, the extent of its powers, and limits of our obedience.

I. From the account which the Divine Records have given us of the *Christian Church*, it appears to be no confused multitude of men, independent one on another, but a well-formed and regular society. This is evident from the names and allusions by which it is described. It is called a *family*, whereof Christ is the Master, of *whom the whole family is named*. (a) It is said to be the *city of the living God* ; (b) whence Christian people are *fellow-citizens with the saints*. (c) And it is often mentioned as a *kingdom*, of which Christ is the king. Thus, in our Lord's words, *Thou art Peter, and upon this rock will I build my Church, and I will give unto thee the keys of the kingdom of Heaven* ; (d) where the *Church* and the *Kingdom of Heaven* mean the same thing. As a *family*, a *city*, and a *kingdom*, are societies, and the Christian Church is represented by them, that must likewise be a society.

Some of the chief characters and properties of this society, as described in Holy Scripture, are,

First, That it is not a mere *voluntary* society ; but one whereof men are obliged to be members, as they value their everlasting happiness ; for it is a society appointed by God, with enforcements of rewards and punishments. That it is of God's appointment is certain ; for it is the *Church of the living God*. (e) That it is enforced with rewards and punishments is not less certain : for remission of sins, the grace of the Holy Spirit, and eternal life, are declared to be the privileges of the Christian Church, and annexed to baptism, the constant rise of initiation into the Church ; *Repent and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost*. (f) And the consequence of neglecting to hear Christ and his apostles may be understood from *Matthew x. 14*. *Whosoever shall not receive you nor hear your words, when you depart out of that house or that city, shake off the dust of your feet. Verily I say unto you, it shall be more tolera-*

(a) Eph. iii. 14, 15.

(b) Heb. xii. 22.

(c) Eph. ii. 19.

(d) Mat. xvi. 18, 19.

(e) 1 Tim. iii. 15.

(f) Acts ii. 38.

ble for the land of Sodom in the day of judgment than for that city. Now, as God, by instituting this society, and annexing such rewards and punishments, has sufficiently declared his will, that men should enter into it, all men are obliged to become members of it; and it can in no other sense be called a voluntary society, than as it is left to every man's choice, whether he will be forever happy or miserable.

Secondly, The Christian Church is a spiritual society. It is founded in opposition to the kingdom of darkness. This is plainly implied in our blessed Saviour's words to St. Peter: *Thou art Peter, and upon this rock I will build my Church, and the gates of Hell shall never prevail against it.* (g) Whence the members of the Christian Church are said to be delivered out of the power of darkness, and translated into the kingdom of Christ. (h) And the Christian people as soldiers under Christ, are said to fight, not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. (i) Their armour is not such as will guard them against carnal, but spiritual enemies; it is the armour of light, (k) the armour of God, the girdle of truth, the breastplate of righteousness, the shield of faith, the helmet of salvation, the sword of the spirit. (l) And this Spiritual Society, or Kingdom of Christ, was, by the design of its Great Founder, to be distinct from all earthly Kingdoms. My kingdom, says Christ, is not of this world: (m) for as earthly kingdoms are designed for men's temporal welfare, so the end of this heavenly kingdom is to promote our everlasting happiness.

Thirdly, It is an outward and visible society. The name of Church is constantly applied in the Scriptures to such a society. Thus we find it used by our blessed Saviour himself: *Tell it to the Church. If he neglect to hear the Church.* (n) It is compared to a marriage feast, to a sheepfold, to a net full of fishes, to a field of corn, &c. by which allusions the society of Christians, which is the notion implied in the name of Church, is evidently described, as a visible body of men, taken out of and separated from the rest of the world. Public rulers were appointed to govern the Church, the faith was to be publicly confessed, the public worship of God to be frequented, and visible sacraments to be received by all the members of it; and consequently the Christian Church is an outward and visible society.

Fourthly, It is an universal society, both with regard to place and with regard to time. With regard to place; for Christ's commission to his Apostles, was, *to preach the Gospel to every creature* (o) and *to teach and baptize all nations*; (p) and with regard to time; for it is prophesied concerning Christ's kingdom, that it shall be established for ever, *as the sun and moon throughout all generations*; (q) and we are told by St. Paul, that *Christ must reign, till all his enemies, the last of which is death, shall be put under his feet*, (r) which cannot be till the general resurrection; and he himself has promised to be with his Apostles and their successors *always, even unto the end of the world.* (s)

II. Now, since no well-regulated society ever did or can subsist without officers to govern it, and without some subordination among these, and since it appears that the Christian Church is a regular society, it must, of necessity, have its officers. And as this society is to be continued by a succession of believers to the world's end, it follows, that there must be an uninterrupted succession of officers till that time. And as it is a society of God's institution, the officers of it must receive their commission from Him.

First, That there are officers in the Christian Church does not admit of doubt: our blessed Lord, the head and founder of it, when on earth, chose twelve that they should be with him, and that he might send them forth to preach, whom he named Apostles, (t) and gave them power and authority over devils, and to cure all manner of diseases; (v) and besides these, he appointed other seventy. (u) After his resurrection, when he declared, *All power was given unto him in heaven and in earth*, he commissioned his Apos-

(g) Mat. xvi. 18. (h) Col. i. 13. (i) Col. ii. 14, 15. (k) Rom. xiii. 12.
 (l) Eph. vi. 13. (m) John xviii. 36. (n) Mat. xviii. 9. (o) Mark xvi. 15.
 (p) Mat. xxviii. 19. (q) Psalm lxxii. 5. (r) 1 Cor. xv. 25, 25.
 (s) Mat. xxvii. 20. (t) Luke vi. 12, 13. (v) Luke ix. 1. (u) Luke x. 1.

ties, *to teach and baptize all nations*, (w) and invested them with the same authority which he had received from his Father; *As my father hath sent me, EVEN SO send I you*: (x) as he had received authority to send them, so he gave them authority to send others; and accordingly, when they were further *endued with power from on high* (y) by the descent of the *Holy Spirit*, whom Christ promised to send, we read, that they *ordained the seven deacons*, (z) *that Paul and Barnabas ordained elders in every Church*, (a) and *Paul ordained Timothy*: so that from the beginning, there were three distinct orders of ministers in the Church, namely, that of *deacons*, another of *presbyters*, and over them a superior order, in which were not only the *apostles*, but also *Timothy* and *Titus*, who governed the Churches in which they resided.

Secondly, And that there is a subordination among the officers of this society, is evident from Scripture. For the commission of the *seventy* was more limited and restrained than that of the *twelve*. And as the *apostles* and *disciples* were subject to *Christ*, so were the *elders* and *deacons* to the *apostles*. *St. Paul* sends to *Miletus*, and calls thither the elders of *Ephesus*, to whom he gives a most solemn charge; which is a manifest sign, that they were under his government. (b) And at *Corinth*, where several prophets and evangelists were then present, the same apostle, being absent, both excommunicates, and absolves, and enacts laws. *Let the prophets speak two or three, and let the rest judge*. (c) *If any man think himself to be a prophet or spiritual, let him acknowledge, that the things which I write unto you, are the commandments of the Lord*. (d) And, in like manner, *Timothy*, by virtue of the authority conferred on him by the imposition of *St. Paul's* hands, ruled the whole Church of *Ephesus*, officers as well as private Christians. Whence it is manifest, that as the Christian Church was governed by the three orders of *apostles* or *bishops*, *priests*, and *deacons*, so the supreme authority was lodged in the superior order of the *apostles* or *bishops*, from whom the *priests* and *deacons* derived their power, and without whose consent they could not lawfully perform any religious act.*

Thirdly, That there will be an uninterrupted succession of those officers in the Church to the world's end, may be inferred from the nature of their func-

(w) Mat. xxviii. 19. (x) John xx. 21. (y) Mat. xxviii. 19, 20. (z) Acts vi. (a) Acts xiv. 23. (b) Acts xx. 17, &c. (c) 1 Cor. xiv. 29. (d) 1 Cor. xiv. 36, 37.

* During the lives of the Apostles, the three orders of the ministry were distinguished by the names of Apostles, Bishops, Presbyters or Elders, and Deacons. After the death of the Apostles, their successors in the first order of the ministry, not chusing to retain the name, which, by way of eminence, had been applied to the twelve, took the name of Bishops, which was never afterwards applied to the second order of the ministry, but was considered as the distinguished name of the first order. Theodoret says expressly, "that in process of time, those who succeeded to the Apostolic office, left the name of Apostle to the Apostles, strictly so called, and gave the name of Bishop to those who succeeded to the Apostolic office." Thus the name of Bishop, and that of Elder or Presbyter, which were promiscuously used for the same office in Scripture, came to be distinct in the ecclesiastical use of words. With respect to the ministers of Christ, there was a distinction of office from the beginning. *St. Ignatius*, who lived in the days of the Apostles, thus expressly designates the three offices. "What is the Bishop, but he that hath all authority and power? What is the Presbytery, but a sacred constitution of Counselors and Assessors to the Bishop? What are the Deacons, but imitators of Christ, and ministers to the Bishop, as Christ was to the Father?" And again, "Follow, as Jesus Christ the Father, your Bishop. Let no man do any thing of what belongs to the Church, without the Bishop. Let that sacrament be looked upon to be firm and effectual which is administered by the Bishop, or by him to whom the Bishop has committed it. Wherever the Bishop is, there let the people be." Bishops, as they are distinct from Presbyters, do not derive their succession from those who are promiscuously called in the New-Testament, Bishops or Elders. But from the Apostles themselves and their successors, such as *Timothy*, *Titus*, *Sylvanus*, *Epaphroditus*, &c.

tions. Their constant *office* is to prescribe rules for maintaining the outward peace and order of the Church—to preach the Gospel—to admit members into the Church by baptism (*e*)—to take care that there be no schism in the body (*f*)—to administer the eucharist (*g*)—to oppose heresies; (*h*) and therefore their continuance is as necessary as their first institution, so long as the Church shall last: and as that will be to the end of the world, there must be a constant succession of officers till the same time. And that it will be so, we have the assurance of our Lord's promise to his apostles just before his ascension: *Lo! I am with you always, even to the end of the world*; (*i*) the meaning of which promise must be, that they should always be succeeded by others in the same *office*: for as the apostles all died within the compass of four score years after this extensive promise was made, it could no other way be fulfilled, but by our Lord's *being with* their successors in the Gospel *ministry* till the *world's end*.

Fourthly, That the *officers* of this society must receive their commission from God, is manifest from *Hebrews* v. 4, *No man taketh this honour to himself, but he that is called of God as was Aaron*. Now besides the plain meaning of the words, which shows, that he who officiates in divine matters is to be set apart, and to have a distinct commission from the rest of mankind, and that this commission must be derived from Divine institution, the necessity of such a Divine commission to qualify a person for any sacred office may be proved by three invincible arguments.

First, From the dignity of the office. It is called an *honour*. The ministers of religion are the representatives of God Almighty: they are *the stewards of the mysteries of God*, the *dispensers* of his holy word and sacraments, the *messengers* and *embassadors* of Heaven. These characters ascribed to them in Holy Scripture, sufficiently demonstrate the dignity of their function, and are a plain argument, that *none but God himself* can give them their commission.

Secondly, From the constant practice among the Jews. The apostle makes the calling of *Aaron* the pattern of all other ministers in the Jewish and Christian Church. *Aaron* and his sons, and the Levites were consecrated by the express command of God to *Moses*, and they had all of them their *distinct commission* from Heaven, and no less than *death* was the penalty of invading their office. (*k*) What *Aaron* and his sons, and the Levites were in the temple, such are the Bishops, Presbyters, and Deacons, in the Christian Church.

These are appointed by God as *those* were, and therefore it can be no less sacrilege to usurp their office.

Thirdly, From the example of our Saviour, who (as the apostle speaks) *glorified not himself to be made an high priest, but he that said unto him, Thou art my Son, to-day have I begotten thee*. (*l*) Though our Saviour wanted no gift to qualify him for this office, as having the *Divine nature* inseparably united to his *human*, yet he would not enter upon his office till he was externally commissioned thereunto by the visible descent of the Holy Ghost upon him, and an *audible voice* from Heaven, proclaiming him to be the Messiah. From all which it is evident, that no one ought to exercise the office of a minister in the Church of God without a Divine commission; and that as the officers of the Christian Church, Bishops, Priests, and Deacons, were appointed by God, this, like every other Divine institution, must remain in the same state, till it shall please God to change, or wholly lay it aside; for men may with the same reason abolish the sacraments of the Church, and all other Christian institutions, as pretend that the functions of Church officers are mutable and temporary.

III. As no society can subsist without *officers*, so neither can it without *power* to do all things which are necessary to its own preservation and good government; and as it appears, that the Church is a society instituted by God, and designed to last to the world's end, there can be no doubt but that he has invested it with all the powers which the nature of such a society requires.

First, As the Church is a spiritual society, all the *powers* which belong to it are of the same nature, and such as wholly relate to the next world; consequently they are distinct from those of *civil* magistrates, which concern the

(*e*) Acts ii. 38, 39. (*f*) 1 Cor. xii. 4, 12, 18, 24, 28. (*g*) 1 Cor. xi. 23, 26.

(*h*) 2 Tim. ii. 2. (*i*) Mat. xxviii. 20. (*k*) Num. iii. 10. (*l*) Heb. v. 5.

affairs of this life, and are designed for the present welfare of human societies. Our Lord himself wholly disclaimed all civil power, and left the civil rights of mankind in the same state wherein he found them. And when the *apostle* exhorts the *Hebrews* to yield obedience to their *pastors*, he restrains it to the affairs of their *souls*, for which their *pastors* were accountable to God: *Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give an account.* (m)

Secondly, As God has appointed *officers* to govern his Church, the powers which he has committed to his Church for its good government, must ordinarily be executed by them. For every *office* implies *power*, and to say that the *officers* of the Church have no *power* but what all private *Christians* may lawfully exercise, is just the same as to say there are no such *officers* at all. And as there are distinct *offices*, so there must be distinct *powers* appropriated to every one of them: for as the notion of an *office* implies *power*, so distinct *offices* do necessarily imply distinct *powers*: and therefore though the Scriptures had been silent in this matter, it might safely have been concluded, from the different kinds of *officers* whom *Christ* hath intrusted with the care and government of his Church, not only that private *Christians* are excluded from the ordinary execution of any ecclesiastical *power*: but that some powers are appropriated in such a manner to the chief *officers*, that they cannot lawfully be exercised by those of lower orders. The *officers* of the Church are called God's *stewards*, who are intrusted with the care and government of his *household*, that is, his Church; and whose business and duty it is to dispense their constant food, i. e. the word and sacraments to all the members of it; whence it is plain that private *Christians* have no power to dispense the ordinances of the Gospel to others, but must themselves expect them from the hands of God's ministers. And the names of the apostles and angels, whereby the *officers* of the Church were distinguished from other *Christians* in the apostolic age, manifestly imply, that they acted by a commission from God, to which the rest had no title. And however great the gifts and abilities of private *Christians* might be, none had power to exercise any function or office in the Church, who had not been first approved and *commissioned* by those whom God had invested with authority to that end; for through the whole New Testament the gifts or abilities of Church officers are every where distinguished from their *commission*, and described as previous qualifications to it.

[TO BE CONCLUDED IN NUMBER SECOND.]

(m) Heb. xiii. 17.

“ SOME ECCLESIASTICAL TERMS EXPLAINED, BY WAY OF QUESTION AND ANSWER.

Q. *What is a Liturgy?*

A. A form of Public, or Common Prayer.

Q. *What is a Collect?*

A. A short Prayer, suited to a particular subject or occasion.

Q. *What is a Litany?*

A. A general form of Supplication to be used by the Minister and People.

Q. *What is a response?*

A. The Answer made by the People.

Q. *What is a Rubric?*

A. Directions for the method and order of solemnizing the public devotions.

Q. *Why is it called the Rubric?*

A. From *Rubrum*, which signifies red; because it was formerly written in red letters.

Q. *What are the Feasts of the Church, sometimes called Festivals?*

A. Days of Public Thanksgiving or Commemoration.

Q. *What are the Fasts?*

A. Days of Public Humiliation and Prayer.

Q. *What is a Vigil?*

A. The Evening before some Holy Day; which was formerly spent in watching and Prayer.

Q. *What is a Holy-Day ?*

A. A day specially separate to the service of God."

Q. *What is the Calendar ?*

A. A Register of the year, in which the months, and stated times, are marked, as Festivals and Holy-Days.

Q. *What are the four Advent-Sundays which begin the Calendral-Year ?*

A. The four Sundays next before the birth of our Lord.

Q. *Why are they called Advent-Sundays ?*

A. They are called Advent from the Latin word *adventus* : the name of one of the holy seasons, signifying the coming of our Saviour : which is made the subject of our devotion during the four weeks before Christmas : that Christmas may ever retain in their minds Christ's Advent in the flesh : and although he is now gone to Heaven, he will most assuredly come again in the end of the world, and render unto every man according to his works.

A. T.

[To be continued.]

OF THE COLLECTS, EPISTLES, AND GOSPELS.

THERE is a particular Collect, Epistle, and Gospel, appointed for every Sunday, and Holy-day, throughout the year.—The Epistles, and Gospels, now in use, are believed to have been selected by Jerome; and, it is thought, that the Collects are of equal antiquity, and, perhaps, framed also by that Father of the Church. Most of the Collects, which we now use, are now to be found in the Sacramentary of Pope Gregory, who corrected the offices in the year 600, after Christ.—At the time of our Reformation, these Collects were cleared from the additions and corruptions, that had been introduced during the prevalence of later superstitions; and some old ones, that had been displaced, were then restored. The Epistles, and Gospels, were, as was just said, put into the Lectionary* by Jerome.—They are the same, which are in general use throughout the whole Western Church, and which have been commented upon by several antient fathers; so that they have, most of them, belonged to the same Sundays, and Holy-days, to which they are now appropriated by our Church, for above twelve hundred years.

Before the Review, which was made of the Common Prayer Book, at the Restoration, the Epistles, and Gospels, were of the translation of the great Bible of Cranmer; but upon the petition of the Presbyterian Commissioners, on that occasion, the Commissioners on the side of the Church came to a resolution, that, in future, the new translation of James the First's time, should be used.

It is well worthy of observation, in what admirable order and method the Epistles, and Gospels are appointed, and what special relation they bear to the occasions of the several Festivals, and Fasts, on which they are read. For this purpose, the whole year is divided into two parts: the design of the former, being to commemorate Christ's living amongst us; that of the latter, to instruct us to live after his example: the *former takes in the period from Advent to Trinity-Sunday*; the latter comprises all the Sundays *from Trinity to Advent*. Thus beginning at *Advent*, we first celebrate his *Incarnation* in general, and after that, the several particulars of it, in their order; such were the *Nativity, Circumcision, and Manifestation* to the Gentiles; his *Doctrine, and Miracles*: his *Baptism, Fasting, and Temptation*; his *Agony and Bloody Sweat*; his *Cross and Passion*; his *precious Death, and Burial*; his *glorious Resurrection, and Ascension*, and his *sending the Holy Ghost* to comfort us. During all this period, the chief end of the Epistles, and Gospels is, to make us remember, what unspeakable benefits we receive from the Father, first by his Son, and then by his Holy Ghost; accordingly, this period of the year is very aptly concluded by giving Praise and Glory, to the whole blessed Trinity.

In the second part of the year, comprehending the *period from Trinity-Sunday to Advent*, the Epistles and Gospels are employed in teaching us to lead

* The Service Book.

our lives after our Lord's example; for having in the first part of the year learnt the mysteries of our religion, we are in the second to practise what is agreeable thereto, building upon that foundation such a life, as the author of it requires of us.—The Epistles and Gospels, therefore, are such, as may most easily, and plainly instruct, and lead us in the true paths of Christianity.

OF THE SUNDAYS IN ADVENT.

FOR the greater solemnity of the three principal Holy-Days—*Christmas-Day, Easter-Day, and Whit-Sunday*, the Church has appointed certain days to attend them; some to go before, and some to follow after.—Before Christmas are appointed the four *Advent Sundays*, so called, because the design of them is, to prepare us for religious commemoration of the Advent, or coming of Christ in the Flesh.—For the more religious observance of this season, courses of Sermons were formerly preached, in several Cathedrals, on Wednesdays and Fridays.—The Collects for the first and second Sundays in Advent, were made new for the first Prayer Book of King Edward 6th.—That for the third Sunday was added at the last Review, in the place of a short one, not so suitable to the time.—That for the fourth is the same, as is to be found in the most antient offices.

The Epistles and Gospels are all very antient, and very fit for the time; they assure us of the truth of Christ's first coming; and as the proper means to bring our lives to a conformity with the end, and design of it, they point out to us the prospect of his second coming, when he will execute vengeance on all those, who obey not his commandments.

It may here be observed, that the Church computes the beginning of the year, and renews the annual course of her services, at this time of Advent.—She does not number her days, or measure her seasons, so much by the motion of the sun, as by the course of our Saviour, that true *Sun of righteousness*, who began now to rise upon the world, and, as the *day star on high*, to enlighten them, that sat in spiritual darkness. [To be continued.]

THE CONSTITUTION OF THE PROTESTANT EPISCOPAL CHURCH IN CONNECTICUT, ADOPTED BY THE CONVENTION IN THE YEAR 1792, AND APPROVED OF BY THE SEVERAL PARISHES IN THEIR DIOCESE.

ARTICLE 1st. **T**HE PROTESTANT EPISCOPAL CHURCH, in the state of Connecticut, hath, and shall continue to have (by the permission, and under the Providence of Almighty God) three Orders of Ministers, viz. BISHOPS, PRIESTS and DEACONS, agreeably to the institution of our Lord and Saviour, Jesus Christ.

ART. 2d. There shall be an annual meeting of the Bishop, his Clergy, and Lay-Deputies from the several Churches of the Diocese, on the first Wednesday of June; the place to be determined by the Bishop.

ART. 3d. When the Episcopate of this Church shall become vacant, the Presbyters, Deacons, and Lay-Deputies from the several Churches in the Diocese, shall meet within three months from the time when said vacancy shall happen, either at New-Haven, or Middletown, in order to elect a person to fill the Episcopal Chair: and the time, and place of such meeting shall be notified by a standing Committee annually to be appointed for that, and other purposes, by publishing the same in two, or more News-Papers in this State, at least four weeks successively previous to said meeting. And whoever shall be elected by a majority of the votes of the Clergy then present, shall be considered as duly elected, provided the person chosen shall be approved of by a majority of the Lay-Deputies.

ART. 4th. The person thus elected, shall be recommended by both Clergy and Laity to the oldest Bishop in the United States, praying him, with two other Bishops, to consecrate to, and invest with, the Episcopal Office, the person thus recommended: and upon the Bishop's producing the deed of Con-

secration, the Clergy and Lay Deputies shall promise before God, and the congregation, to pay him all that respect and obedience, to which he is entitled by his office, and the canons of this Church.

ART. 5th. It shall be a rule and order of this Church, that the Bishop shall visit every part of his diocese (at least where there is a Minister settled) once in three years.

ART. 6th. If any Presbyterian shall exclude from the holy communion any person belonging to his congregation, the Presbyterian shall transmit to the Bishop an account thereof within one month, with the nature of the offence, and the evidence by which the charge is supported; and the sentence of the Bishop in convocation shall be decisive, unless the person under suspension should think proper to appeal to a council of Bishops.

ART. 7th. When an election of Lay-Deputies is to be made, to represent the Church of Connecticut in general Convention, those persons who shall have a majority of the votes of the Laity in convention, shall be deemed duly elected; and the manner of electing shall be by ballot.

ART. 8th. The foregoing articles shall be laid before the several Episcopal Societies in this State for their approbation; and if approved by said societies, and a certificate of such approbation under the hand of the several Clerks thereof be produced to the next annual convention, the same shall be considered and established as the Constitution of the Episcopal Church in this State.



TO THE EDITORS OF THE CHURCHMAN'S MAGAZINE.

A FEW THOUGHTS ON THE SUBJECT OF RELIGIOUS EXPERIENCE.

The Word of God is the Sword of the Spirit.

THE public are often entertained with the subject of experiences, and the work of the Lord upon the hearts of the people, in giving them new light and knowledge, which they obtain, not by reading and studying the holy scriptures, but by something that is immediately communicated to them from heaven. As if, in this enlightened age of divine revelation, miracles were wrought to awaken people to a sense of their duty, or to a saving knowledge of the Gospel; or as if the method already exhibited by the word of God, was not sufficient for their salvation. This, to me, appears unwarranted, and inconsistent with that rule of life, which God has left us by his prophets, apostles, and Jesus Christ himself.

It is said in the parable of the rich man and Lazarus, *if they will not hear Moses and the Prophets, neither will they be persuaded though one should rise from the dead*: and in the close of the Revelation of St. John, *if any man shall add to, or diminish from, the Revelation of God, his part shall be taken out of the book of life*.

God has in the Bible sufficiently revealed all that man needs to know in order to salvation, and the Holy Ghost does always so accompany his own word, that if we apply ourselves to it, with an honest heart, we shall come to a saving knowledge of the truth, and know every thing in a saving manner.

The word of God is quick and powerful, and able to convert the soul. It gives wisdom to the simple, consolation to the afflicted, and support to the faithful; and to look for another more effectual and more powerful calling by the Holy Ghost, is presumption and tempting God: it is like desiring one to rise from the dead, when we have Moses and the prophets, Jesus Christ and his apostles.

The evidence which Christ gave to the world, that he was the Messiah and Son of God, was God's testimony; and what begot faith in one, was afforded to all the rest. Some who heard Christ, and saw his miracles, believed; but others, who had the same revelation, yet remained in unbelief. The same evidence was to all; the difference arose from the different temper of mind with which they received the one and the same evidence or same revelation: It is the case with us at this day. Of Christians, some are good men, and live agreeable to their belief; others know the Scriptures, and believe them as well as they, yet live in sin, and pay little or no regard to what they believe; yet

their faith and their knowledge is the same; and owing to the same evidence, the same revelation, the same Bible, and both have the same blessed privilege of knowing God's will, and the way to heaven. It often happens, that the wicked man *knows* the scriptures better than the good man.

Faith in good, and bad men, is nothing but knowledge founded on God's testimony: all the difference between faith and knowledge, as they are in a good or bad man, lies in this, that the one applies himself to what he knows, and believes, and improves his faith, so that it becomes the governing principle of his soul; the other neglects, and does not so meditate upon what he knows and believes, as to change his heart and life; yet faith and knowledge, considered in themselves, distinct from improvement, are exactly the same in both.

It is a great blessing to a good man, to believe and know that the Bible is God's word, and shall, to a tittle, be fulfilled; and yet there are many wicked men, who do as much know and firmly believe the Bible to be God's word, and see it in the same light, have the same evidence, and the same arguments, and yet live wicked lives: this is owing to their not considering and laying to heart what they know and believe.

Faith will make a man neither good nor bad, unless he improves it into a practical principle. All the difference between a common and saving faith lies in this; the one is not considered realized, and the other is carried into action and forms the Christian.

All of us, good and bad, have God's word given to us as light to our feet, and a lamp to our paths; we have every one of us light enough, if we will but open our eyes, see, and walk in it. The light of the Bible is the only light to convert the soul: the reason why sinners are not converted by this light is not for the want of any new light let into their hearts by the spirit of God, but for the want of attending to the light of God's word now in their hands.

God has given to man a capacity to learn his duty, to fear and obey him.—So God himself does, and always has, taught all mankind. He taught our first parents immediately by revelation, which lesson they were to teach their children, who were to teach theirs; which divine lesson God did not need to teach mankind again by immediate revelation. When God taught particular persons immediately, he always gave them credentials to convince others who were to learn from them, that God had sent them to teach the same new truths. When a man had the power of miracles to prove his divine legation, then God himself did teach by him; and the instructions which he gave, were the teaching and doctrine of God, and they who believed and obeyed were taught of God. For people therefore to expect a special illumination from heaven, to give them a knowledge of themselves and of the scriptures, is not founded in reason nor collected from revelation; neither will it support us in the day of trial. Let the word of God be your guide, and a sincere heart direct you in search of truth and duty, and I trust your end will be peace, and your future existence, happiness with God in heaven.

ON RELIGIOUS ZEAL.

THE want of this principle will be very obvious, if we remember the great end and purposes of our creation; and observe how *little* is done in the pursuit of them, by those who are not actuated by it.—These are the glory and honour of our great Creator, and the spiritual and temporal welfare of our fellow-creatures, as preparations for our own salvation; and in order to attain either of those ends, to any considerable degree, it is not sufficient to *think right, or mean well*, unless we *act* with a vigour and resolution equal to the uprightness of our intentions. How little are the interests of religion or mankind promoted by the indolent and the slothful; who content themselves with sitting down in quiet, and wishing well to both; but never interpose with due life or spirit, either to put a stop to the growth of impiety and profaneness, or to prevent the greatest cruelty and oppression?—Such men, whatever they may faintly wish or desire, are really little better than mere cyphers in society; if they do no harm, they do little or no good, and it is much the same thing, with respect to the great ends of life, whether they are actually out of the

world, or stupidly idle and unactive in it.—And therefore, as reason is implanted in the mind, to regulate and govern the passions; so are the passions, to actuate the man; and as the former is to be our guide in the choice of our objects, so are the latter to be springs and incentives to push us on to the pursuit of them.—And therefore it is not enough to choose and approve of the best things, unless we proportion our diligence in the search of them to their superior excellency and worth; it is not enough to admire the divine perfections, or to contemplate God's works, unless we actually pursue his honour and glory; it is not enough to wish sincerely, that our fellow-creatures may be happy, unless we as sincerely do all that is in our power to *make* them so.—And for this reason our holy religion requires of us, that we should *LOVE the Lord our God, with all our hearts, and all our souls*, and that we should *LOVE our neighbours as ourselves*; or, in the words of the apostle, that we should be *zealously affected* towards both.—For it is this zeal and affection for the things of God and religion, which must advance us to any great degrees of christian perfection; it is this zeal and affection which, through the guidance of the divine spirit, has produced in good men the most heroic acts of piety to God, and charity to men, in all ages; and the same cause would still, through the same assistance, produce the same effects, if it were equally powerful and operative in *us*.—If our hearts were as much inflamed with divine love as the royal Psalmist's was, we should, like him, be continually expressing it in acts of adoration, praise, and thanksgiving; if our souls were *a-thirst for God, and longed to come before his presence*, we should rejoice in every opportunity of conversing with him, in the strains of true piety, and devotion. Had we the same zeal and affection for our Lord and Master, which the primitive martyrs and confessors had, we should, like them, resolutely adhere to and confess him, though it were in tortures, and in death; we should labour earnestly to do honour to that holy name, by which we are called, and give no occasion to the enemies of our God to blaspheme.—In short, it is in the power of every man to do *some* good, and in the power of most men to do *a great deal*; it is in the power of every man to give some discouragement to irreligion and profaneness, and to applaud and encourage the practice of true religion and virtue; and it is in the power of very many, greatly to countenance and support the one, and as much suppress or prevent the open appearance of the other. And therefore it is a criminal supineness and indolence, and not a want of abilities, which prevent their exerting themselves in this cause; and leads them to look without concern on the open increase of infidelity, and all kinds of wickedness, as if they were secure that they could not partake of the guilt of it.—Whereas, if their hearts were really attached to the cause of God and his religion, they could not be indifferent or lukewarm in it: had they a true zeal and affection for him and his glory, they would appear open and resolute in defence of them; and all men, in their several places and stations, would at least shew their detestation and abhorrence of the boasted iniquities of the reprobate, and the daring blasphemies of the profane. These, and indeed much greater and happier effects, would naturally flow from a *zealous* mind; and as *it is good*, so it is the duty of every christian, to be thus *zealously affected*.

A SHORT COMMENT ON SECOND BOOK OF KINGS, v. 18.

IN the case of *Naaman the Syrian*, when he consulted the prophet of the living God concerning bowing in the temple of an idol, it is difficult to acquit the prophet of seeming to countenance hypocrisy and actual idolatry, if the passage be understood as it stands in the English translation. The Syrian is there represented as asking leave to attend his master to the idol's temple, and desiring to know whether he may, in compliance with his master, bow down there; and the prophet's answer being, in the language of the Hebrews, an answer of approbation, it does consequently grant the leave desired, and approve of the thing. *When my master goes into the house of Rimmon, and leaneth on my hand, and I bow myself in the house of Rimmon, the Lord pardon thy servant in this thing.* To which Elisha answers, *Go in*

peace; or in other words, *Be easy as to that matter*. But when the genius and nature of the Hebrew language are once known, and thence it appears (as I apprehend it will) that the Syrian's words may as well be understood of what is past, as what is future, and ought most properly to be read as a question, all the difficulty then vanishes, and the prophet is acquitted of any thing inconsistent with his character. In this light, Naaman, who was struck with the miracle wrought upon him, and had cried out, *Now I know that there is no God in all the earth, but in Israel*; I say, in this light, Naaman only appears desirous of knowing whether this God of Israel was a merciful, as well as powerful God, and asks his prophet, whether he would forgive his past, not his future idolatry, which he could not but think offensive to him. *Will the Lord*, says he, *pardon thy servant in this thing, that when my master went (a) into the house of Rimmon, and leaned on my hand, and I worshipped there: will the Lord pardon this my worship? He will*, replies the prophet, if you continue in this penitent state: (b) *Go in peace*.

(a) See the title to the 51st Psalm.

(b) See Gen. xliii. 23, Heb.

FOR THE CHURCHMAN'S MAGAZINE.

MODERN LOGIC.

Messrs. Editors,

IT is the glory of the present age of reason, to prove every thing by rational demonstration. It may not, therefore, be amiss to present your readers with a specimen of that reason, by which many modern divines evince the consistency of the Christian system, and check the progress of infidelity. And

First, That all mankind are sinners, and justly liable to punishment, is very ingeniously demonstrated by the following arguments, (viz.)

Sin is any want of conformity to God's will:—whatever men do, is perfectly conformable to God's will: therefore all men are sinners. Or, in other words, God has willed that man shall disobey his will. Again,

God is best pleased with whatever tends to his greatest glory; the wicked deeds of men tend to greater glory to God, than any other works which they do: therefore God is displeased with the wicked deeds of men.

He is not willing that any should perish: and accordingly has decreed absolutely, that the greater part shall perish.

He loves the works of his own hand: and has, therefore, made millions to be objects of his eternal hatred.

He is no respecter of persons: his ways are all equal: and, therefore, he has singled out some for happiness, and doomed the rest to inevitable misery, without regard to their merits or works.

This, in the style of modern logic, is called the *doctrine of grace*; and for this very plain reason, because it shews that God has no mercy at all, and bestows no grace upon the greater part of mankind.

Secondly, By such irrefragable arguments, the Christian's faith is to be established, and infidelity put to confusion. The practical utility of this creed is thus demonstrated:—The doctrine of a particular election and reprobation, without regard to men's works, will always be pleasing to good men, and all such as truly love God; whilst every wicked and profligate person will be sure to hate and reject it. The reason of this is obvious to every one: wicked and abandoned wretches have such pleasure in good works and a holy life, that they abhor the idea of being saved by a mere decree, without the instrumentality of their own virtuous endeavours, whilst to the righteous the fruits of faith and a holy life must be odious. We may add, as another good resulting from this doctrine, that it tends wonderfully to humble and mortify the pride of man. If you can persuade a man to believe himself singled out from everlasting as the peculiar favourite of heaven, any one acquainted with human nature, knows that he must of course be humbled. Whereas, were a man obliged to work out his salvation with fear and trembling, by repentance, patience, meekness, humility, self-abasement and love, in honour preferring oth-

ers, how naturally would pride swell his heart, and lead him to deny God's glory! For the same reason the wise temporal prince, who would humble any one of his subjects, should heap upon him partial favours, and raise him to some dignified station, in preference to others more deserving; for should his subjects believe him just and impartial in his government, they must of course become haughty, and arrogate to themselves the glory of his administration. And if princes have not yet adopted this policy, it is because (such is the blindness of men, and such their attachment to old habits) that no one yet has ever had the wisdom to reduce this modern logic to practice. And what is indeed very worthy of remark, the truth of this reasoning is wonderfully confirmed by the well known fact, that all the warmest advocates for this doctrine, and especially the great INVENTOR of MODERN LOGIC, have themselves been unusually free from *spiritual pride*, and totally *unassuming*. Nay, to deny, that God rewards and punishes men without regard to their works, is to deny his *sovereignty*. And it ought to be high treason in every temporal kingdom, to maintain that the monarch has any regard to merits or demerits in the distribution of justice: for being a *denial of his power*, it tends to subvert his government.

Thirdly, Moral and religious duties are in like manner incontrovertibly proved. Thus for an example: whatever an unregenerate person does is sinful: if he prays or searches the scriptures, he but displeases God, and adds to his guilt: therefore every man ought, in *wisdom and duty to God*, to pray and search the scriptures.

No works that a man can do will avail any thing to the salvation of his soul; of course every one will be condemned, who does not work out his own salvation.

Every work, which a man does, renders him more deserving of eternal punishment: If then he would escape eternal punishment, he must work with all diligence.

The great business of a gospel preacher is to tell people that they *can do nothing*; for this end he is bound to "reprove, rebuke and exhort with all long-suffering and doctrine;" "for this is a faithful saying, and he must affirm constantly, that they who have believed in Jesus Christ, be careful to maintain good works. These things are good and profitable unto men."

Fourthly, By the same happy mode of reasoning, the moderns have found the true *spirit of prayer*. It is now clearly ascertained that *to pray by the spirit* is nothing more nor less than to pray *without premeditation*. And for this very plain reason; that what a man preconsiders, weighs in his mind and rationally approves, cannot come from his heart: that only comes from the heart, which is uttered extempore, without forethought or reflection. This reasoning is founded on the well known principle of new divinity, that God's blessing does not attend the means of his own appointment: or that he will not help those who make any attempt to help themselves by a holy life. This principle we might illustrate also by temporal things, in which no doubt, it is equally true. But the above will suffice for a sample of the pure abstract reasoning, by which the doctrines and duties of the gospel are explained and inculcated. At some future time, perhaps I may shew how happily the same logic has been used in reasoning from the scriptures.

Health and Fraternity.—JOHN CALVIN.

X.

CHRISTIAN COUNSEL.

IN all things resign and give up yourself to the guidance and direction of Almighty God. Be sure never to allow yourself in the practice of any known sin. Let your obedience be uniform, your life regular and consistent. Let your behaviour be serious and modest; your prayers fervent; your reading the holy scriptures humble and frequent; your charity free and secret.—Mind not altogether your own interest, but endeavour to do all the good you can to those with whom you associate. Avoid censoriousness, positiveness, and loud speaking, which are certain signs of a proud and imperious mind. Remember God's all-seeing eye; Christ's atonement; and the strict account you have to make at the bar of inexorable justice; and you will then *live so as not to be afraid to die*.

WRITTEN BY THE LEARNED AND INGENIOUS DR. OGILVIE,
at 16 years of age.

A PSALM.

1. **B**EGIN, my soul, th' exalted lay,
Let each enraptur'd thought obey,
And praise th' Almighty's name.
Lo, heaven and earth, and sea and skies,
In one melodious concert rise,
To swell th' inspiring theme.

2. Ye fields of light, celestial plains,
Where gay transporting beauty reigns,
Ye scenes divinely fair; [claim,
Your Maker's wond'rous power pro-
Tell how he form'd your shining frame,
And breath'd the fluid air.

3. Ye angels, catch the thrilling sound;
While all th' adoring thrones around
His boundless mercy sing;
Let ev'ry list'ning saint above
Wake all the tuneful soul of love,
And touch the sweetest string.

4. Join, ye loud spheres, the vocal choir;
Thou dazzling orb of liquid fire,
The mighty chorus aid:
Soon as grey evening gilds the plain,
Thou moon, protract the melting strain
And praise him in the shade.

5. Thou, heav'n of heav'ns, his vast
abode;
Ye clouds, proclaim your forming God,
Who call'd yon worlds from night;
"Ye shades dispel"—th' Eternal said;
At once th' involving darkness fled,
And nature sprang to light.

6. Whate'er a blooming world contains,
That wings the air, that skims the plains,
United praise bestow:
Ye dragons, sound his awful name
To heav'n aloud; and roar acclaim,
Ye swelling deeps below.

7. Let every element rejoice;
Ye thunders, burst with awful voice
To him who bids you roll:

His praise in softer notes declare,
Each whisp'ring breeze of yielding air,
And breathe it to the soul.

8. To him, ye graceful cedars, bow;
Ye tow'ring mountains, bending low,
Your great Creator own;
Tell, when affrighted nature shook,
How *Sinai* kindled at his look,
And trembled at his frown.

9. Ye flocks that haunt the humble
Ye insects flutt'ring on the gale, [vale,
In mutual concourse rise;
Crop the gay rose's vermeil bloom,
And waft its spoils, a sweet perfume,
In incense to the skies.

10. Wake, all ye mounting tribes, and
sing;
Ye plummy warblers of the spring,
Harmonious anthems raise
To him who shap'd your finer mould,
Who tipp'd your glittering wings with
gold,
And tun'd your voice to praise.

11. Let man, by nobler passions sway'd,
The feeling heart, the judging head
In heavenly praise employ;
Spread his tremendous name around,
Till heaven's broad arch rings back the
The gen'ral burst of joy. [sound,

12. Ye, whom the charms of grandeur
please,
Nurs'd on the downy lap of ease,
Fall prostrate at his throne;
Ye princes, rulers, all adore;
Praise him, ye kings, who makes your
An image of his own. [power

13. Ye fair, by nature form'd to move,
O praise th' eternal source of love,
With youth's enliv'ning fire:
Let age take up the tuneful lay,
Sigh his bless'd name—then soar away,
And ask an angel's lyre.

A HYMN.

GOD of goodness, source of love!
From thy glorious throne above,
Look with pity on thy race,
Shew the brightness of thy face.
Lead us through this vale below,
State of trouble—scene of woe.
Calm, REDEEMER, every fear,
Wipe away each briny tear;

Nor forsake us, God of pow'r,
In the awful dying hour!
Then vouchsafe thy sacred aid,
Brighten death's dark gloomy shade!
Give us, Lord, from earth to rise
To thy glorious Paradise;
Let us soar on Angel's wings,
To thy presence, King of kings!

1. **W**HAT sounds of great mercy salute our glad ear!
What wonderful tidings from heaven we hear!
The voice of the Cherub awaken the morn,
Proclaiming to mortals,—“A Saviour is born.”
2. Hear angels uniting with angels to show
Gods glory on high and man's peace here below!
See Seraphs encompass our Father above
To welcome us home to the arms of his love.
3. See angels sing praises and seraphs rejoice,
And man, O ungrateful, not join his glad voice!
Lo heaven resounds with redemption and grace;
“Good will” to a fall'n—a mis'able race.
4. Let earth join her voice with the heavenly throng,
Let saints and archangels unite in the song.
Let Jew and let Gentile salute the bright morn,
And sing thro' all nations, “A Saviour is born.”
5. How humble the monarch that Israel must own!
A manger his cradle—a stable his throne.
How low he descends from his mansion above
To raise us to hope, and inspire us with love!
6. Let love then inspire us loud praises to sing
To Christ our Redeemer, our God and our King.
While life is our portion we'll welcome this morn,
Proclaiming with angels, “A Saviour is born.”

X.

ANECDOTES.

FOR THE CHURCHMAN'S MAGAZINE.

STRAYING FLOCKS.

WE sometimes hear clergymen complaining of the instability of their people, in leaving their parish churches to attend upon the ministry of more popular preachers. Good old Bishop Latimer told such complaining divines, “Feed your flock better, and then they won't stray.”

TRUE COURAGE.

A MILITARY officer, who was so unfashionable as to profess religion, being challenged by another, coolly returned this answer—“Tell him that though I fear not man, I am afraid of offending God; and though I want not courage to face a cannon, I dare not venture to rush into the mouth of hell.”

A SINGULAR CONFESSION.

A PROFESSOR in one of the German universities, whose unconcern for religion in general was notorious, was not less remarkable for the care which he took in the religious instruction of his children: One of his friends, astonished at this inconsistency, asking him the reason of his conduct, he answered, “It is because I wish my children may enjoy more peace of mind, and more content in this life than has ever fallen to my lot; and this they can obtain by no other means than by possessing more faith than myself.”

THE CHRISTIAN.

A CHRISTIAN on his death bed, being asked how he was, answered, “unwell:” do you think, said his friend, you shall die? “Yes,” replied he, “but that gives me no uneasiness; if I die, I shall be with God; and if I live, God will be with me.”

DANGER OF UNBELIEF.

I HAVE known unlearned men, says a German Divine, who have been so deeply affected with the uncertainty of human knowledge, that they have frankly confessed, that were they to cease to be Christians, they would easily fall into the temptation of believing nothing: The best fate they could then hope for could be but that of Seneca, and Cicero, who with all their investigation, came to this conclusion, "that future happiness was rather to be wished, than hoped for, with any certainty."

MARRIAGES.

MARRIED, by the Rev. Mr. Baldwin on the 27th of November, Mr. *Samuel Wilmot* of New-Haven, to Miss *Polly DeForest* of Stratford.—The same day, Mr. *Benjamin Stilman*, of New-Haven, to Miss *Anna Uffoot*, of Stratford.—By the Rev. Mr. Shelton, on the 4th of December, Mr. *Abel Nichols* of Greenfield, to Miss *Courance Gloves* of Weston.—At Newtown, by the Rev. Daniel Burhans, Mr. *Peter Shepard* to Miss *Fanny Sherman*—Mr. *Nichols Curtis* to Miss *Sarah Ann Bennet*—Mr. *Hawley Stillson* to Miss *Anna Foot*—Mr. *Eleazer Peck* to Miss *Lucy Beers*—Mr. *Jacob Beers* to Miss *Laura Tousey*—Mr. *Isaac Peck* to Miss *Aurilla Bottsford*—Mr. *Ebenezer Thompson* of Bethlehem to Miss *Jerusha Ward*—Mr. *Enos Canfield*, of Arlington, (Ver.) to Miss *Sarah Beers*—Mr. *Squire Knapp* to Miss *Abigail Osborne*, of Green-Farms.

OBITUARY.

During the late sickness in STRATFORD, the following persons fell a sacrifice to the prevalent disorder, a malignant Dysentary.

Mrs. *Eunice Curtis*—A child of Mr. *Wm. M'Eune*—Also, one of Mr. *Curtis Blackman*—One of Mr. *Merritt*—And one of Mr. *Wm. Curtis*—Wife of Mr. *John Stratton*—Mrs. *Abigail Lillingston*—Child of Mr. *Judson Wells*—Also, one of Mr. *Nathan Burritt*—Two of Capt. *Samuel Curtis*—One of Mr. *Lewis LeGrand Cannon*—Two of Mr. *James Cannon*—One of Mr. *Joseph Hubbel*—One of Mr. *Samuel Edwards*—Wife and child of Mr. *Abner Judson*. Miss *Betsey Judson*—One child of Mr. *William Fairchild*—Two of Mr. *LeGrand Wells*—One of Mr. *Judson Plumb*—Widow *Abigail Hawley*—One child of Mrs. *Abigail Fairchild*—Miss *Esther Patterson*—Two children of Mr. *Abraham Lewis*—One of Mr. *Benjamin Uffoot*—One of Col. *Matthias Nichol*—And one of Mr. *Lewis Wheeler*—Mrs. *Martha Osborne*—A child of Mr. *William Walker*.

OF OTHER DISORDERS.

Polly Burritt; Consumption—*William Curtis*; Affection of the Liver—A child of *Elijah Uffoot*; Teething—Mrs. *Aner Howe*; Affection of the Liver—*Phineas Lovejoy*; Yellow Fever—Wife of *Lemuel Bangs*; Bilious Fever.

Departed this life, at Stamford, the 30th of November, Mrs. *Martha Jarvis*, in the 77th year of her age.—At Stratfield, the 24th of November, Mrs. *Elizabeth Suley*, in the 62d year of her age.—At Stratford, the 7th of December, Miss *Nancy Nichols*, in the 23d year of her age.

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✂ The publishers of this Magazine regret that they were unable to issue the first number in January, agreeable to promise. They design to have the second number published at the close of the present month.